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SOCIALISM: A Critical Analysis. By O. D. Skelton, Ph.D. Hart, Schaffner and Marx Prize Essay. London: Constable, 1911. Pp. ix, 329.

It is silly to set "the case against socialism" as a subject for a prize intended "to encourage the best thinking of the country to investigate the problems which vitally affect the business world." It is axiomatic that no thinker can be at his best when he is engaged in drawing a brief. This subject (among others) was set by Professor J. B. Clark and his fellow committee men, and the prize was awarded to the author of the book before us. Dr. Skelton has no difficulty in showing that modern Socialists hold exaggerated views in some matters and that Socialists in the past have held and taught things which are now seen to be erroneous. Precisely the same could be demonstrated of Individualism, of Christianity,—in short of any important current of opinion in the history of human thought. We hasten to add that we should have felt precisely the same had the subject chosen been 'the case for socialism': for all we know that subject may have been set in some later year.

Dr. Skelton's work is as good as such work can be. It is thoroughly well informed; it is lucidly and trenchantly written; it is in the main just to 'the enemy.' There are, of course, details which may be challenged. A recent article in *The Economic Journal* places a somewhat different interpretation upon Russian policy in regard to the Mir system from that which Dr. Skelton assumes. Such blemishes are, however, neither very numerous nor very material. Taken as a whole the book is the best attack on socialism we have read since Leroy Beaulieu's "Le Collectivisme." It is doubly welcome after such a book as Mr. Mallock's "Critical Examination." From the point of view of the 'realities' of the movement it seems to us that far too much space is given to Marx's theory and far too little to the practical politics of modern Socialists. Marx's theoretical work is, of course, fair game,—his historical work and his treatment of evidence hardly less so! But all that is really important about him is a short chain of fallacious but plausible argument,—a creed, and the emotions of the men who have gathered themselves about that creed. The creed might have been dealt with in a dozen pages instead of in three chapters, and this would have left more room for a study of the emotions

about which Dr. Skelton has strangely little to say. The gist of the case which is presented is that socialism so far as it has been definite in its proposals has been wrong or impracticable and that everywhere Socialist parties are being forced away from the pure milk of their gospel to support policies which are not specifically 'Socialist,'—which might be and often are supported by non-Socialists. This is both true and important; but does it not leave out of sight what is equally true and more important, namely, the influence which socialism has exercised over non-Socialist thought? The policies for which Socialists desert the pure milk of their gospel are policies which could not have existed had not that gospel been strenuously preached.

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EDUCATION AND THE MORES. A Sociological Essay. By F. Stuart Chapin, Ph.D. New York: Columbia University Press, 1911. Pp. 106.

Slowly the science of education is developing a sociological basis. The present monograph by Dr. Chapin on "Education and the Mores," which forms No. 2 of Vol. XLIII in the Columbia Studies in History, Economics, and Public Law, makes a worthy contribution toward this end. Dr. Chapin's attempt is to interpret education in the light of one of its principal social functions, namely, the conservation of tradition and custom. He has no difficulty in showing that among all peoples the educative process has been used to hand down and conserve social activities which have received the sanction of their communities. This transmission of the social possessions of the race from generation to generation is, of course, one of the most useful functions of education. Still, as Dr. Chapin shows, along with the handing down of much that is socially useful, has gone the conservation of superstition and prejudice. It is the purpose of the essay to show the extent to which our elementary school education is still merely a conserver of tradition and custom, controlled by the mores of the masses and not adjusted to the requirements of present-day life. Dr. Chapin argues that this is one of the reasons for the failure of the present elementary school curriculum; and that until we can emancipate our elementary schools from the influence of mere traditional